

GASTRONOMY OF *BOTOK* CULTURE TASTES OF MALAY DELI CULTURE: A STUDY OF LOCAL WISDOM

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Abstract. The purpose of this research is to determine how local wisdom in Malay Deli botok cuisine is a traditional Malay ethnic dish and cultural identity in North Sumatra. This study analyzes the topics discussed using gastronomy theory and local wisdom as a foundation for thought. The descriptive qualitative research method was used, with data in the form of oral data about botok dishes. The findings of this study indicate that the Malay Deli culture still exists today, despite the fact that it has a long history dating back to the Sultanate. Botok dishes are made from 44 different types of leaf shoots and are made from the main ingredients. Happy fish, tokol, pomfret that has been rotted or naturally fermented with a mixture of selected spices and contains local wisdom in the form of Preservation and Cultural Creativity, Harmony and Conflict Resolution, Gratitude, Education, Health, Mutual Cooperation, and Gender Management in the Deli Malay botok gastronomy.

Keywords: gastronomy, malay identity, botok, local wisdom

INTRODUCTION

Indonesia is a multicultural country with diverse cultures and local community characteristics. This existence develops into a cultural identity as a result of various aspects of culture that are passed down from generation to generation. The general description of Indonesian society's culture begins with habits that are repeated and form cultural patterns. Society and culture are inextricably linked, and this relationship develops organically within the community itself. Culture, according to Soekanto & Sulistyawati (2017), is a complex that includes knowledge, belief, art, morals, law, customs, and other capabilities and habits that humans acquire as members of society.

The ethnic presence that inhabits a region can reveal the local identity of the Indonesian people's culture. The Malay ethnicity is one of the local ethnic groups in North Sumatra. According to the Central Bureau of Statistics of North Sumatra's 2014 report, the existence of this ethnicity can be seen from the fact that it is the largest ethnic group in the North Sumatra region, with a population of 55.62% ethnic Malays (Badan Pusat Statistik Sumatera Utara, 2014). According to (Syaifudiin, 2016), the Malay ethnicity is the oldest ethnic group in the North Sumatra region, with a cultural pattern that has experienced Hindu-Buddhist acculturation and has developed into a dominant Islamic culture as a result of the influence of the Islamic religion spread by Arab traders. The ethnic Malays are concentrated along the coasts of Langkat, Deli, Serdang, Batubara, Asahan, and Sibolga.

The culture of the Malay ethnicity can be seen in the various local cultures. Cuisine is a form of local wisdom that each ethnicity possesses, one of which is fish-based preparations. Botok is a local dish of the Malay ethnic group. Each ethnic group has its own version of this dish. The flavor and preparation of fish-based dishes is a form of local wisdom. Botok Melayu is made by

combining 44 different types of selected leaves and spices with fermented fish for one to two nights.

Gastronomy is one method of exposing the existence of cuisines in society. Gastronomy, according to (Rao et al., 2003), describes the influence of the environment in the form of geography and climate, as well as culture in the form of history and ethnicity, on the components of aroma, texture, and taste in food and beverages. Gastronomy is a type of study that focuses on food as a research object and is related to good cooking or the art of good eating (Krisnadi, 2018). Based on his gastronomic studies, he emphasizes four important components: history, specifically the origin of raw materials, culture, specifically the factors that influence people to consume these dishes, and science. Geographic location, including environmental factors, and cooking methods, specifically with regard to processed cooking processes in general (Ketaren, 2021).

Many research on gastronomy has been conducted; however, Krisnadi (2018) focuses on research on Betawi cuisine and regional cultural identity, with an emphasis on philosophy and cultural relations, as well as the cuisine's local identity. Matondang et al., (2019) discuss the transformation of traditional gastronomy into a modern culinary business integrated with information technology (online systems) and the tourism industry, with a focus on studies on the relevance of traditional gastronomy and traditional culinary potential. The research area includes Medan, the Deli Serdang district, and the city of Binjai. Lingga (2021) investigates the potential for culinary tourism based on local wisdom with Karo ethnic dishes such as *arsik fish*, *naniura fish*, *natinombur fish*, *manuk napinadar*, *lappet*, *nitak gurgur*, *tipatipa*, *sasagun*, and *cimpa*, as well as the government's role in the development of local culinary potential. Aksoy & Sezgi (2015) discovered findings about Turkish regional gastronomy by combining the concept of food with culture in tourism development in South Anatolia.

Gastronomy derives from the ancient Greek word *gastronomia*. *Nomia* means stomach or stomach, while *gastro* means stomach or stomach. Literary gastronomy is an interdisciplinary study that seeks to comprehend food-related literature (Endraswara, 2018). Gastronomy information (Rao et al., 2003) define gastronomy by demonstrating the environment's and culture's (geography and climate) influences on the components of form, aroma, and taste of food and drink. A food can be an identity that describes a location and the various cultures that exist. Gastronomy is inextricably linked to food and drink. Ethrane (2007), divides human sciences into three categories: first, the relationship between humans and food, second, human sciences such as ethnology, ethnography, sociology, medicine, and history, and third, thought analysis, which includes geography, botany, and agronomy. The Messakh triangle concept refers to the gastronomic component of Indonesian gastronomy that includes food, culture, and history (World Tourism Organization (UNWTO), 2017).

Local wisdom, according to Balitbangsos DEPSOS RI (in Sibarani, 2012), is the maturity of the community at the local community level that is reflected in the attitudes, behavior, and perspectives of the community that are conducive to the development of local potential and resources (material and non-material) that can be used as strength to make positive changes. Local wisdom grows and develops naturally in the midst of society, becoming part of life and forming a characteristic in the local community. According to Sartini (2004), local wisdom is a form of community cultural identity, personality, and can take the form of values, norms, ethics, customs, beliefs, and special rules that are accepted by the community and tested for their abilities so that they can survive indefinitely. Local wisdom is divided into several parts, according to (Sibarani, 2012), namely politeness, honesty, social solidarity, harmony and conflict resolution, commitment, positive thinking, gratitude, hard work, discipline, education, health, mutual cooperation, gender management, preservation and cultural creativity, and environmental care. The researchers focused solely on harmony and conflict resolution, gratitude, education, health, mutual cooperation, gender management, preservation, and cultural creativity in this study.

Gastronomy in Malay *botok* is extremely important because the dish is becoming increasingly scarce in local communities, particularly among millennials who don't care about local cuisine and prefer fast food. Even though there are many wisdom values in the manufacturing process that are passed down from generation to generation as local knowledge and are rich in benefits from each manufacturing process. This study focuses on local wisdom from the Malay ethnicity as a means of revealing cultural treasures.

RESEARCH METHOD

In this study, a descriptive qualitative method was used. According to Sugiyono (2014), a qualitative method is a research procedure that generates data based on research findings and then describes that data verbally, nonverbally, socially, culturally, philosophically, as well as notes that are directly related to meaning, value, and understanding *botok* dishes-inspired objects. Secondary data includes scientific reports, journals, books, archives, and other documents that support the data used in the design of this article. The research instrument is a data collection tool. Recording equipment and notebooks are used as tools. The research is being conducted in Medan, North Sumatra province, according to the draft article. The Malay Deli community is still strong in customs and traditions that are carried out to this day, especially in cooking, which is why this location was chosen. Tuah Pesisir Malay custom, local people who understand *botok* cuisine are needed as informants. This research plan's data collection techniques are as follows: observation techniques, interview techniques, and documentation techniques. Data analysis begins with data reduction, followed by data display and verification (*conclusion drawing*).

RESULT AND ANALYSIS

1.1 Deli Malay Community Identity

The existence of the Deli Malay community, which has existed since ancient times, reveals its identity. This existence is inextricably linked to the history of the sultanates of East Sumatra, now known as North Sumatra. The Deli Malay community is inextricably linked to the history of the Kingdom of Aru or Haru. According to local legends, the kingdom of Haru was founded in the XIII century, centered in the Sunggal area and the site of China City, Medan, North Sumatra. Other sources, such as a Chinese historical news source named Fei Sin, explain the existence of the Haru kingdom, such as the fact that in 1436, Haru was in front of Sembilang Island, which is strategically located and can be traversed by land and sea travel. This region is well-known for producing specific spices as well as a variety of other crops such as copra, bananas, and fish. During the reign of Emperor Yung Lo, Sultan Husin led the kingdom of Haru with the mission of Chinese political cooperation.

Another confirmation of the existence of the Kingdom of Haru or Aru can be found in the book Pararaton 1336 M Java, which states that Patih Gajah Mada will not break his fast until he has taken control of the archipelago. Guron, Seram, Tanjung Pura, Haru, Pahang, Dompu, Bali, Sundanese, Palembang, and Tumasik are the archipelago concepts explained in the Pararaton book. The 13th chapter of verses one and two of Kakawin Negarakertagama 1365 AD explain the first Malay vassal state of Majapahit, and one of them was Haru, one of the many kingdoms at the time. According to Sulalatus Salatin, a Malay source, Haru was a large kingdom comparable to Malacca and Samudra Pasai. Aside from that, in Raja Raja Pasai's saga, which tells about the journey of Sheikh Ismail and Pakir Muhammad in the middle of the XIII century to Islam Barus, Lamuri, and then Haru. Haru, according to the Karo people, is derived from the Karo language. Klen Kembaren founded Aru there. Despite the various interpretations of the Haru kingdom, the surrounding community believes that the Haru kingdom was once centered around Sunggal and the site of China City, Medan, with vast powers extending from the Temiang river in Aceh to the Rokan river in Riau and covering the coast of East Sumatra with a strong fleet. and the maritime area as a trade center around the China Town site and the port of Deli or Belawan at the time.

The Malay kingdom of Haru is the result of the Haru kingdom's long history and is affiliated with the Deli Sultanate. Original Malays, namely Malays descended from their own ethnic Malays, Semenda Malays, namely Malays descended from marriage relations and practicing Malay resam customs, and Diaspora Malays, namely Malays who leave their original place of residence and settle in the Malay area and practicing Malay resam customs. From its inception to its heyday, the Haru kingdom has been inextricably linked to the political system and its desire to expand power. In 1350 AD, the Haru Kingdom fought against the Majapahit Kingdom. The Haru kingdom also fought back against the Malacca sultanate's attack. The Haru kingdom then established political

relations with the Riau Johor sultanate in the XXI century to combat the Aceh Sultanate, which had recently emerged as a new power from the Melaka sultanate. The Aceh Sultanate defeated the Haru Kingdom in 1539 AD, and Haru continued to rebel against the Aceh Sultanate. Furthermore, the Haru kingdom fought a battle against the Samudra Pasai sultanate, but the Haru kingdom was defeated.

Finally, after a long period of rebellion, the Haru kingdom changed its name to the Ghuri kingdom in the XXI century, and then to the Deli kingdom or sultanate in the XXII century. Aceh held the territory of Deli until 1619 AD and 1642 AD, under the leadership of Sultan Iskandar Muda. The Sultanate of Deli, on the other hand, continued to resist until the Sultanate of Aceh decided to appoint a commander in chief as a guardian of the country named Sri Paduka Gocah Pahlawan to dampen and strengthen power. The Deli sultanate began with the Gocah Pahlawan lineage and was eventually divided into the Deli sultanate and the Serdang sultanate. The story of the Deli sultanate's origins is also told in the Hikayat Deli, which is a source of reading about Gocah Pahlawan's history. Community life in the Sultanate of Deli is governed by a government process led by a sultan, who is succeeded by a son from the Sultan's lineage or the Empress of the Sultan if he dies. During the reign of Sultan Makmun Al-Rasyid Pekasa Alamshyah, the Sultanate of Deli reached its zenith, with relations with the Netherlands and sustainable development such as mosques, offices, schools, and diplomatic relations, as well as the establishment of the Deli tobacco company as a product of Deli's past. The collapse of the Deli Sultanate was inextricably linked to internal and external polemics, as well as the Dutch-led social revolution in East Sumatra in 1946 AD.

Throughout this long historical process, the Deli Malay community's identity has been formed with a variety of Malay traditions and customs. Malay Deli is now only a few relics that can be seen, such as the Maimun Palace, Al-Mansun Great Mosque, Sri Deli Park, Meriam Puntung, Putri Hijau Fortress, the Deli sultanate's cemetery, Majid Lama Gang Bengkok, Al-Osamni Mosque, and the Tobacco Hospital. Deli. The Deli Malay community still exists, even though it coexists with other ethnic Malay cultures and traditions that have survived to this day.

1.2 Malay Deli Botok Gastronomy

Deli Malay *botok* cuisine is a traditional Malay dish from North Sumatra that has been around since ancient times. The Malay community on the coast is usually responsible for the existence of this *botok* dish. This food is widely processed and served to the coastal Malay community as a dish made from rotten or fermented fish. According to Nek Ipong, *botok* has existed since ancient times when this area was bustling with outside traders. *Botok*, according to his 76-year-old statement, is frequently served as a menu of vegetables and side dishes for daily meals. *Botok* dishes are made up of 44 different types of leaf shoots that are processed with fish caught by fishermen. *Botok* is most commonly found in fishing families whose livelihoods rely on the sea and rivers. The Belawan region was inhabited by Malay people who worked as fishermen since the time of the empire, as it was the largest port at the time.

Deli Malay fishermen typically use happy fish, tuna, and pomfret for processed *botok*. They catch fish in the sea with simple catches in the hope of yielding a large number of results. When there are a lot of catches, there is an excess of fish that is sold at fish disposal sites (TPI), then brought home and processed as desired (*botok* menu). Furthermore, if the catch is plentiful but the price of fish is unsuitable, fishermen will bring a portion of the catch home to be salted and processed into *botok* menu. This dish can also be prepared in response to a family request or for special occasions such as parties and family celebrations. Processing Malay manu *botok* requires skill and ingredient mastery to achieve the best *botok* dish with no fishy or unpleasant odors. This dish can be eaten with the family thanks to the processing of 44 different types of leaf shoots and decay or natural fermentation in fish. Malay *botok* food is made with 44 different types of leaf shoots, selected spices, and simple kitchen utensils.

Table 1. Name of Top of the Leaf

No.	Name of Top of the Leaf	No.	Name of Top of the Leaf
1.	Daun Asam Belimbing wuluh <i>Averrhoa bilimbi</i>	23.	Daun Mangga <i>Mango folium</i>

2.	Daun Asam Gelugur <i>Garcinia atroviridis</i>	24.	Daun Mengkudu <i>Morinda citrifolia L</i>
3.	Daun Bawang Prei <i>Allium ampeloprasum</i>	25.	Daun Simangkok-Mangkok <i>Polyscias scutellaria</i>
4.	Daun Belinjo <i>Gnetum gnemon linn</i>	26.	Daun Meniran <i>Phyllanthus urinaria</i>
5.	Daun Berbuas <i>Premna spp</i>	27.	Daun Nasi-Nasi (Katok) <i>Sambuci javanicae</i>
6.	Daun Bidare <i>Ziziphus mauritiana</i>	28.	Daun Pakis <i>Diplazium esculentum</i>
7.	Daun Genjer <i>Lomnocharis flava</i>	29.	Daun Pandan <i>Pandanus amaryllifolius</i>
8.	Daun Jambu Bol <i>Syzygium malaccense</i>	30.	Daun Papaya <i>Carica papaya</i>
9.	Daun Kuini <i>Mangifera odorata</i>	31.	Daun Pohpohan <i>Pilea melastomoides</i>
10.	Daun Jambun Air <i>Syzygium aqueum</i>	32.	Daun Pokat <i>Persea americana miller</i>
11.	Daun Jeruk Purut <i>Citrus hystrix DC</i>	33.	Daun Bayam <i>Amaranthus sp</i>
12.	Daun Jambu Biji <i>Psidium guajava</i>	34.	Daun Sikentut <i>Paederia foetida</i>
13.	Daun Jambu Menté <i>Anacardium occidentale</i>	35.	Daun Rukam <i>Flacourtia rukam</i>
14.	Daun Bangun-Bangun <i>Coleus amboinicus</i>	36.	Daun Petai China <i>Leucaena leucocephala</i>
15.	Daun Kangkung <i>Ipomoea aquatica</i>	37.	Daun Pegage <i>Centella asiatica</i>
16.	Daun Kelor <i>Moringa oleifera</i>	38.	Daun Ulam Raja <i>Cosmos caudatus Kunth</i>
17.	Daun Kedondong <i>Spondias cytherea</i>	39.	Daun Reruku <i>Ocimum tenuiflorum</i>
18.	Daun Kemangi <i>Ocimum Basilicum</i>	40.	Daun Kari <i>Murraya koenigii</i>
19.	Daun Kunyit <i>Curcuma domestica val</i>	41.	Daun Ubi Kayu <i>Manihot Esculenta Crantz</i>
20.	Daun Labu Kuning <i>Cucurbita moschata</i>	42.	Daun Mahkota Dewa <i>Phaleria macrocarpa</i>
21.	Daun Labu Putih <i>Lagenaria siceraria</i>	43.	Daun Katu <i>Sauropus androgynus</i>
22.	Daun Kacang Panjang <i>Vigna sinensis</i>	44.	Daun Semangi <i>Salviniales</i>

Table 2. Spice Ingredients

No.	Spice Ingredients	Dose
1.	Red chili pepper <i>Cabai Merah</i>	1 ons <i>1 ons</i>
2.	Cayenne pepper <i>Cabai Rawit</i>	1 ons <i>1 ons</i>
3.	Red onion <i>Bawang Merah</i>	½ ons <i>½ ons</i>
4.	Garlic <i>Bawang Putih</i>	½ ons <i>½ ons</i>

5.	Ginger <i>Jahe</i>	1 clove <i>1siung</i>
6.	Fine cumin <i>Jintan Halus</i>	¼ tablespoon <i>¼ sendok makan</i>
7.	Coarse cumin <i>Jintan Kasar</i>	¼ tablespoon <i>¼ sendok makan</i>
8.	Hazelnut <i>Kemiri</i>	5 fruit <i>5 buah</i>
9.	Turmeric <i>Kunyit</i>	½ clove <i>½ siung</i>
10.	Coriander <i>Ketumbar</i>	1 small pack <i>1bungkus kecil</i>
11.	Bay leaf <i>Daun Salam</i>	3 strands <i>3 helai</i>
12.	Lemongrass <i>Serai</i>	2 sticks <i>2 batang</i>
13.	Choice Fish <i>Ikan Pilihan</i>	as you wish <i>sesuai keinginan</i>
14.	Sugar <i>Gula</i>	½ tablespoon <i>½ sendok makan</i>
15.	Salt <i>Garam</i>	¼ tablespoon <i>¼ sendok makan</i>

1.3 The process of making Malay Deli *botok*

The process of making the *botok* menu, from preparation to serving, is fairly complicated and requires a great deal of tenacity and patience. After the stages of tool and material preparation are completed, the process of making *botok* begins with thoroughly cleaning the fish that will be spoiled or fermented. The chosen fish and its entrails are removed, and the scales of the fish are thoroughly cleaned. Following the cleaning of the fish, the next stage is putrefaction or fermentation. The fish will be wrapped without any air getting in for 1 to 2 days, depending on how long it is cold to decompose. Following that, all 44 types of leaf shoots are collected in a single container. People in ancient times made better use of local land and plants, so they didn't have to buy and instead just picked around the house. Collected 44 different types of leaf shoots to be processed into *botok* menu, all of the leaf shoots were finely chopped or sliced, and since the fish fermentation process takes 1 to 2 days, the wife will usually look for the tops of the leaves and collect them while waiting. If they don't collect them in one day, the tops of the leaves will be placed on the kitchen tin at night to be exposed to dew, preventing them from withering.

The Malay people did not use gas stoves and instead used traditional cooking utensils and firewood. Cooking with simple tools and improvised equipment demonstrates the Deli Malay community's local wisdom. Then, if the time is right and the fish is visible or soft and naturally fermented with bacteria, it is cooked. The naturally fermented fish is then filtered and separated from the bones and water. Because the fermented fish water is reused as a gravy, it should not be wasted. Coconut milk is also used in the preparation of *botok* coconut milk. The starch and runny components are separated. After the fish has been separated from the spines and the water, it is ground with the spices red chili, cayenne, shallots, white, candlenut, turmeric, coriander, ground cumin, and rude. The oil is then heated and the spices are sautéed until cooked and the distinctive aroma of the spices can be detected. Thin coconut milk is then added along with the sliced leaves, stir evenly, wait 5 minutes until the vegetables look wilted, then add the fermented fish and stir evenly again. Following the addition of several ingredients, the thick coconut milk is added and evenly stirred until cooked. Other ingredients include bay leaves, ginger, and lemon grass. Stirring should not be stopped so that the coconut milk does not break, sugar and salt to taste, and the fire should be stable, not too big or too small, so that the cooking retains the flavor and authenticity of Malay *botok*. If the *botok* dish appears cooked and the vegetables are soft, it is done cooking and ready to serve.

Botok dishes appear simple, but they contain numerous health benefits and keep a variety of diseases at bay. The result of a blend of 44 different types of leaves used for various benefits and properties. This dish is traditionally found only in fishermen's families and on the food menu at home when it's cold, and it's the result of the fishermen's wife's initiative to process fish from her husband's catch. Deli Malay *Botok* is very little known in the wider community, which is due to the difficulty of processing fish and the difficulty of finding 44 leaves as the main ingredient, as well as the lack of interest in cooking this menu. In addition to a lack of interest in processing, it is critical to note that if the main leaves, such as wild leaves, basil leaves, casseroles leaves, basil leaves, king side dishes, and pegage leaves, are missing, the food will smell fishy or rotten. Up to 44 different types of leaves must be present and naturally mixed so that the *botok* dish tastes and smells delicious when eaten.

1.4 Local Wisdom in Botok Melayu Deli

Based on information and data in the field regarding the gastronomy of Malay Deli *botok* dishes, there is a context of local wisdom that exists in Deli Malay *botok* dishes, namely:

1.4.1 Cultural Preservation and Creativity

Botok gastronomy in Malay Deli is a form of local tradition that is still practiced today, though it is rarely done; it is only done when there is a desire to cook *botok* or when there is a request (a party). The concept of preservation reflected in *botok* cuisine is a process of preservation passed down orally and in writing from generation to generation in the Deli Malay traditional community. Environmental preservation is carried out in addition to orally and in writing preserving the Malay *botok*. This is reflected when the process of collecting materials from 44 different types of leaf shoots does not harm the main plant but takes new shoots for consumption without harming the environment. Naturally, traditional processes from ancient times are used, and the fish used are fish whose stomach bursts or what is commonly referred to as dead by spasms by the local community. The creative process is also reflected in the *botok* menu processing because it is a difficult process that requires a lot of tenacity and patience to produce Malay *botok* dishes that are just right in terms of taste and properties and, most importantly, do not cause a strong fishy smell due to natural decay or fermentation processes.

1.4.2 Harmony and Conflict Resolution

In *botok* cuisine, the Malay community has a variety of traditions and culture, which is reflected in local wisdom, which is very strong in harmony and conflict resolution. It is well known that the philosophy of Malay *botok* cuisine is a form of togetherness that has been created since ancient times, in which various types of leaves are processed into one with selected spices to form a dish of high value that can be enjoyed together by family and relatives both internally or at parties or festivities.

1.4.3 Gratitude

The family must be grateful for the blessings that God has given so that the family's needs and sustenance can be enjoyed together while cooking *botok*, which is quite complicated and takes a long time. One of the local wisdoms contained in cooking Malay Deli *botok* is gratitude, which is a form of trust and sincerity in carrying out daily life even though the food is fairly simple but delicious, and family harmony is the most important. So that there is no feeling of discouragement when eating *botok* dishes, families who hold party activities feel very happy when all the guests can taste the food deliciously, and this gratitude appears naturally in the heart.

1.4.4 Education

The concept of local education is reflected in the processing of Malay *botok* dishes in the form of understanding in processing, knowledge about leaves that can be cooked, and the appropriate dosage of spices; additionally, moral education and local knowledge are very reflected in the processing of this dish because the process of conveying it is verbal, the process of educating children to understand this dish will take place, There are taboos that cannot be carried out or uttered while cooking Malay *botok*, namely not being allowed to speak dirty and having to keep your hands clean while cooking, implying that cleanliness is very influential for the quality of the dish and dirty words are forbidden to say because if cooking occurs it will not be delicious and the smell after it will sting even more then the prohibition must be obeyed. So that the internal process

of channeling education occurs, and the recipes of *botok* dishes can be known by descendants who have survived to this day.

1.4.5 Health

Food is one of the factors that contribute to a healthy body in the world of health. Malay *botok* food contains many health benefits and properties derived from a variety of ingredients derived from 44 leafy shoots processed into one *botok* menu that is believed to cure a variety of diseases by the local Malay Deli community. One of the 44 types of *botok* leaves, guava leaves, is useful for treating stomach ache or diarrhea, Moringa leaves are antioxidants, and papaya leaves maintain blood sugar balance and fight dengue fever. which is owned by the leaves contained in *botok* dishes, so that *botok* has a variety of benefits and efficacy in the knowledge of the local community through the leaves which are processed into a dish.

1.4.6 Mutual Cooperation

Malay Deli *botok* dishes contain local wisdom values in the form of mutual cooperation, which can be seen in the cooking activities performed by Malay women (wives). Cooking is done collaboratively by family members and neighbors who help prepare the event at a party or feast. The division of labor is also observed during the cooking of Malay *botok*, with one person preparing the ingredients, slicing the ingredients, and cooking them. There is cooperation and mutual cooperation in cooking *botok* that is harmonious in nature marked by the interactions that occur in these activities so that the desired need is to prepare for the event, particularly to fulfill requests so that the *botok* dishes served run smoothly.

1.4.7 Gender Processing

Gender processing in Malay *botok* dishes is dominated by Malay women because cooking is a wife's duty and obligation. During the Sultanate, the role of *perumuan* was so close in the kitchen that the *botok* menu was processed entirely by women. In a traditional Deli Malay family, the head of the household, who is a fisherman, is responsible for working at sea to provide for the family's needs. So that the family's task and responsibility division is carried out. In general, Malay families can live a simple life; today's sustenance is one that must be gratefully received and sincerely enjoyed. This simple activity demonstrates the roles of men and women in the family in the processing of Malay *botok*.

CONCLUSION

Based on the foregoing, it can be concluded that the identity of the Deli Malay community can be seen in its existence, which dates back to ancient times. Gurun, Seram, Tanjung Pura, Haru, Pahang, Dompu, Bali, Sundanese, Palembang, and Tumasik are the archipelago concepts explained in the Pararaton book. According to Sulalatus Salatin, a Malay source, Haru was a large kingdom comparable to Malacca and Samudra Pasai. The Malay kingdom of Haru is the result of the Haru kingdom's long history and is affiliated with the Deli Sultanate. From its inception to its heyday, the Haru kingdom has been inextricably linked to the political system and its desire to expand power. Throughout this long historical process, the Deli Malay community's identity has been formed with a variety of Malay traditions and customs.

Malay Deli *botok* cuisine is a current form of cultural existence. The history of *botok* cuisine in North Sumatra can be understood through a gastronomic approach and local wisdom. This dish combines 44 different types of leaves and fish that have naturally rotted or fermented and have been processed to the maximum to produce a delicious taste. Preservation and cultural creativity, harmony and conflict resolution, gratitude, education, health, mutual cooperation, and gender management are all examples of local wisdom contained in the Deli Malay *botok* dish. With the influence of globalization, many people nowadays are unaware of their own local culture, particularly *botok* cuisine as a local cultural identity in North Sumatra. As a result, it is hoped that the treasures of Malay culture will reopen and become increasingly popular among millennials as the nation's heirs.

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